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Nervous Impressibility, and its Relations with Hygiene.

I suppose my readers familiar with the well established facts of psychometry, in regard to which I have had the most conclusive personal experience, and which has occupied a conspicuous place in the psychological publications of this Country.

After having seen the most delicate peculiarities of the characters of my intimate friends and acquaintance, as well as my own, luminously unfolded by a stranger, who simply placed manuscripts which I gave him, in contact with his forehead, without looking at the handwriting—after having myself succeeded by the same process in correctly appreciating the character of perfect strangers, (though, of course, in this case I can only rely on the word of others as to the correctness)—after having experienced the most exquisite emotions and psychical changes from the simple contact of the hand of others with the frontal and vertical parts of my head—I infer, from these extremely delicate degrees of impressibility, the general law under which the more commonly observed degrees of it stand. We see why it is that our food tastes nicer when prepared by those we love; they have magnetized, they give us themselves in it. Many an invalid has been brought up from death's door by this simple procedure, in connection with other material relations illustrating the same law; when deprived of such affinities, and the expression of them, he must have perished.

But what is much less known, is that food may be poisoned in this same way without the admixture of arsenic, corrosive sublimate, or any other recognized adulteration.

It is true, that gross persons, in what is called rude health, may not be sensible of such things, but there are many whose health is of a more delicate type and absolutely dependent on specific adaptations in all the departments of hygiene; whose stomachs are in perfect order, provided they have just

what they like, prepared just to their taste and just at the periods they need it, but who are wretched dyspeptics in any other conditions. There are some who can not sleep unless a woman's hand has smoothed their pillow. There are some who pine in abjection, without knowing why, unless they can hear daily the music they love best, and some whose musical appreciation is most exquisite, whose enjoyment more than half depends upon their sympathy with the performer whose life flows to them through this music. Even thus our finer essence escapes the exclusive appropriations of conventional law, and we belong at last to those only whom we love and who love us.

Consider how under this subtle law the oppressor punishes himself. Think of the sad, depressing, degrading influences daily and hourly exercised over the richer, more refined and delicate classes, by their slaves or hired menials who prepare their food, who tend their parlors, make their beds, and magnetize by their personal contact and labor every thing that they use, and in whose arms their children repose. Must not all the wrong and bitterness of their lot be thus reflected on the bodies and souls of their masters?—[M. Edgeworth Lazarus.

No Remedy.

There is no infallible remedy. Pass the word all around the world—*there is no specific for any human transgression.* Let every ear hear it. Let every eye read it, and inscribe it in fadeless characters upon the temple of personal health; and let all the world rejoice that there is no safety in habitual disobedience. The best medicines are scarcely more than hints to Nature in man. They oftentimes operate like oil on the wheels of life; but neither the broken wheels, nor the life processes impaired, can be restored by medicine. Let parents instruct their children to comprehend this important truth—*no vicarious atonement.*—[A. J. Davis.

Religion Rational: a Plain Talk with Brother Murray.

I will offer a few thoughts on Brother Murray's review of my "Two Theories," not because it is a matter of any practical importance in itself whether he or I get the better in an argument, and in no spirit, as I trust, to gain any thing at the expense of truth, but because the matter of itself is of paramount importance.

I do not share with my brother in the idea which he seems to entertain, that the subject of religion is out of place, requiring an apology for its introduction, even in these exciting times of political revolution. No one can for a moment claim but that the theory of the Christian religion, or salvation through Christ, is of paramount, overshadowing importance, if true. And if untrue—if religion be not only that stupendous humbug, but that positive pernicious evil and mother of evils, which I once regarded it, and which my brother now regards it, as being—then it is of scarcely less importance that the humbug be exposed, and its dupes and victims removed, as far as possible, from its debasing influences. I would not indeed trespass too far on the great law of supply and demand, and scatter even priceless pearls—the most momentous truths—before an unappreciative audience. But I submit that it may be taken for granted that there *should* be an interest among all classes in the elucidation of these great primal laws of being—the solution of these great problems of existence, on which hinges the destiny of all mankind.

And as my brother in his discussions of our political affairs looks in both directions,—to the causes and the consequences of the present condition of affairs,—and aims his heaviest blows at that Constitutionally guarded "institution" which brought about this Rebellion and this war, so I look beyond the present unhappy troubles of our Country to the constitution of another institution, in which I find the cause of not only this Rebellion and this war, but of all the rebellions that have ever set brother to warring against brother, and all the wars which have drenched this earth in blood.

Not having the Essay at my command, I am not able to take advantage of the kind suggestions in regard to the opening of my article; but I will here say that my brother is quite mistaken as to my "sympathy and affinity for Mary S. Gove Nichols in her retrogressive steps," however much appearances might favor the supposition.

My "Two Theories" was written mainly for the eye of "Radicals, Rationalists and Harmonial Philosophers," with whom I had been connected, more or less intimately, in the work of "Reforming" the

world, in one way or another, to some extent—a work which all professed to have at heart, and I among the rest. "The hopes of success" to which I referred, were the hopes entertained, in different ways, but all from common "Infidel" ground, of reforming the world, or bettering the condition of mankind. If modesty permitted it, and I were fitted to be a correct judge of my own motives, I might perhaps claim that I had as little disposition to labor for "the applause of the unthinking," as the majority of Reformers. I can not see how I could expect to gain any popularity by my present course, if I worshiped it ever so much. Religion is about as much tabooed among Infidels as Infidelity is in the churches. I am a Religionist among Reformers, and an Infidel still among Christians. I have lost in one direction, and gained nothing in the other. I have too poor an opinion of the popular churches, and they have of me, to admit of my joining them. I am much more alone than before. So if I have gained nothing in truth, I have indeed made a poor exchange.

I can not agree to the statement that "where the affirmative is untruth, *all* that is wanted is the negative truth to the contrary." That much is wanted, but there is more wanted also. If the Bible accounts of the creation are false, I want to know it; but I still want to know what is the true account. If man was not made—if sin did not enter, as Moses represents, I want to know, not only that negative fact, but how he did come into existence, and how he became the sinner that he is. There is a demand for positive truth, and while I would not accept error because I want *something*, I would not rest on negations if it were possible to ascertain an affirmative. And I reiterate the statement that apart from revelation there can be nothing *known* on these most important questions which can engage the attention of a thinking, reasoning being—the origin and destiny of man and the world which he inhabits. And if you prove that all revelation, or what had been regarded as such, is unreliable and untruthful—while we can lose nothing to know, while we lose much not to know, the real facts in the matter—I can not but consider it as a misfortune that such are the facts.

Yes, brother, I will "suffer you to begin with the affirmation, that all supernaturalisms, including gods and religions, are demoralizing impostures, with no better foundation than tyrannizing, enslaving *authority*, dictating belief without evidence." And you will suffer me to say that your affirmation is nothing but an assumption—so clearly a matter of *opinion*, so undeniably beyond the power of *any* man to know, that you are entirely *unwarranted* in placing it on the side of positive knowledge or truth.

I have had some knowledge of supernaturalisms, and these supernaturalisms have had considerable to say of "gods and religions," and I will state as a fact that "tyrannizing, enslaving *authority*, dictating belief without evidence," has had nothing whatever to do with their foundation, or my belief in them, for there has been nothing of the kind. And please to understand, my dear brother, in a search after truth, that I do not accept the truths of these ancient revelations found in the book called the Bible in any such way, on any such terms, as you propose. The authority of that book, with me, as with all other books, is the truth it contains; and of the amount of that truth, C. M. Overton, and no other soul, in the body or out, is the judge. I inspect the Bible as fully and fearlessly as any one, without a particle of fear before my eyes, of either Gods or Devils, Heavens or Hells. Not because I do not believe in any or all of these, but because no good being would, and no evil one could, interfere to punish me for an honest search after truth. I judge of the Bible as I would of any other book; making use of whatever of knowledge and reason I am endowed with. I am as free to find an error in it as is Orson S. Murray; and a good deal more free, as I judge, to find a truth. For he, though he has outgrown his superstitions in its favor, is yet under bondage to his prejudices against it. (I do not give this as a fact in positive science, but as an individual opinion, made tolerably certain by a focus of concentrating probabilities.)

I have said that I reason upon the Bible as I would in reference to any other book. I find nothing in the book itself to forbid my doing so. And if I did I should not regard it except as an argument against its validity. The tyrannical exercise of authority over the reason and consciences of men comes, mainly, from the expounders of the Bible, and not from the book itself. I think if my Infidel friends (I use the term in no opprobrious sense, for an honest Infidel is better at any time and always than a dishonest Christian) would agree to let the Bible stand on its own merits, stripped of all the false pretensions made in its favor by its friends, and consider it a compilation of ancient writings merely, and not a "book" at all in a unitary sense of the word, written at various ages of the world by various authors, each independent of the other, and responsible for his own sentiments, like the writers of the *NEW REPUBLIC*; making no pretensions to infallibility, consistency or inspiration, as a whole; laying no tribute upon the conscience, or shackles upon the intellect; given, not as a revelation to the world at large, but as the communications of individuals to individuals and peoples,

which they are at entire liberty to reason upon, and take for what it seems worth to them, and not to some one else, responsible only for the integrity of their motives in the investigation—they would be much more likely to arrive at a just conclusion as to its real merits.

Such a position would in my opinion be much more favorable to its impartial examination among both friends and foes. It would emancipate its idolatrous worshipers, the slaves of their own fears and superstitions, who stand in such an awe of the book that they dare not reason upon it, and consequently know very little about what it contains. It would also do something towards setting free that other class of bondmen who have taken such an antipathy—to illustrate the idea—to American newspapers that they would not look at one because they had met with a stupidity or atrocity in some *Tribune* or *Transcript*, some *Herald*, *Courier*, or *New Republic*; or because some zealous devotee of letters, or ardent patriot, or council of patriots, had claimed that any thing which was printed must be correct; or that the great American Press was Omnipotent and above telling a lie, and must be received as infallible. Fancy a Murray, a Denton, a Leland, (or an Overton, for he has been there,) going into fits (like John Randolph over a sheep, which reminded him of New England,) over every newspaper he meets, and "balancing himself in his rectitude" to hit it a kick, on account of somebody's absurd pretensions about the Omnipotence and infallibility of the press,—and you see the position of a Reformer who abuses the Bible because he hates a priest, or from some other cause equally foreign and irrelevant.

Let us learn to give the Bible as fair a chance as we would another book. Let us judge of Jesus of Nazareth as we would judge of Abraham Lincoln. Let us give him, in criticising his words, the benefit of the principles of justice and courtesy,—those principles which we claim for ourselves, and which are due to all men. We are bound to give not only a rational but a charitable construction to language when the language permits it. Charity, courtesy, justice, for justice embraces these qualities, require that we put the most favorable construction admissible upon any man's language. That great principle of jurisprudence based upon the "Golden Rule," which requires that "a man should be held as innocent till he is proved guilty," requires it. The principles of natural justice, fraternity, "morality," "humanity," require it, and will admit of nothing less.

Let us look a little further into the principles of universal interpretation. Words are signs of ideas;

and their only use is to assist in expressing them. And when you have a man's idea—when you know you have it, you have no moral right to quote his words as against that idea. If he is unskilled in the use of words; if the words he uses are of equivocal meaning; if the original meaning is changed; if by any means the words do not represent the idea, *his* idea—you have no right, as a fair critic, and an honest man, to quote the words against the idea. You must study the words with the sole purpose of getting at his meaning; and if the words made use of will bear different interpretations, you are bound to give them the most favorable, instead of the worst, construction which they will bear.

You will doubtless agree with me in this statement of principle; and yet it seems to me you have inadvertently violated some of them in your impeachment of the "god of Christianity," as you term him. I think we should not differ in our ideas of morality and justice; the essential meanness of tyranny, wherever exhibited; and the folly and stupidity, as well as gross injustice, of attempting to dictate belief without evidence. I think we should agree as to the supremacy of those eternal principles of rectitude which exist in the nature of things, and to which all moral beings, whether Gods or men, created or uncreated, must owe allegiance. And yet we differ very widely as to the character of Jesus of Nazareth. You look upon him as a tyrant and imposter—a selfish, ambitious despot, seeking his own interests at the expense of mankind. I regard him as a great and good being—the least selfish, the least ambitious, (in the objectionable sense of these terms,)—the best specimen of a true nobility of character, that has ever appeared on this Planet. And I believe that he owes this greatness and goodness—this supernatural (I use this term in the commonly accepted, not the exact sense of the word) superiority of character to his supernatural origin—the fact that he was a native of another planet—a clime where goodness, instead of all manner of littleness and baseness, was indigenous—a clime where to gain "the applause of the unthinking" was not the main business of life—where one could be good because all were good around him—where each would "scorn alike to be or own a slave." I believe that having lived it, and having a perfect knowledge of the higher law which prevails, where obedience to the moral law produces harmony, in all the higher order of planets; and having a knowledge of the state of things prevailing in that hell-hole called Earth, where the higher law was unknown, and the very idea of one scoffed at and ridiculed—where a selfish

regard for No. 1 was the ruling element of character, and all united in a universal scramble for wealth and power at the expense of the neighbor—where God's own soil was monopolized and bartered away for gain, and a man with a soul in him had to buy his right to life, or die—where men made property of one another, worked them for life without any equivalent, sold their own sons to bondage and chains, and their daughters to prostitution—where now in the most enlightened tribe of the Planet, two parts of the nation are engaged in a deadly strife, the one to perpetuate this state of things in their own way, and the other in the "constitutional way," to keep these thieves and robbers in fellowship: having I say a knowledge of the higher law and the need of these children of darkness, he volunteered to come to this world and bring them a knowledge of that law, and of the "plan of salvation," and draw them by his magnetic power into the paths of righteousness and peace.

If I am correct in this, or if he is correct in what he says of himself, then he was truly, and without egotism or ambition, "the way, the truth, and the life;" because it was through him and him only that that truth and that life could be obtained. And there was "no other name (way) given under heaven whereby they might be saved." There was "peace in believing" in him, truly, because if you believed in him you would follow his teachings, the end of which is peace. It was "war and hell" indeed not to believe in him, not because he would punish unbelief, but because war and hell were already in their hearts, and acceptance of the principles of peace and harmony which he taught was the only means of escape therefrom. So when he said, "He that believeth will (for this is said to be the correct rendering) be saved," &c., it was not a threat, but a prophecy or statement of what would legitimately and necessarily follow, given in the consolidated, epigrammatic style peculiar to him.

"The sword" of discord, if you will allow me to continue my interpretations, was of the same kind that Lloyd Garrison introduced in this land when he preached the gospel of Anti-Slavery, and called upon every man to take sides for or against a system of atrocious and tyrannical despotism—the same that a truth always introduces among the devotees of error, or a high moral principle where vice and crime prevail. What matters it whether a Jesus or a Garrison say, "He that loveth father or mother more than me is not worthy of me," or whether he paraphrase with "my Cause," "the Truth," "Humanity," or "the Eternal Principles of Right?" Jesus was to his disciples the embodiment of all their hopes, and all they knew of his plans

and principles. The tie that bound them to him came more from personal affection than an intellectual perception of his ideas. It was but natural, and in no wise indicative of ambition or tyranny, as it seems to me, to make a personal appeal, one which they could understand and appreciate.

And so where an exhortation is made to them to stand fast by their principles, by a comparison of the powers of man for harm with the like powers of God, a desire to avoid unnecessary circumlocution, or to adapt himself to the capacities of his hearers, might explain it without implicating his moral character in the least. I see then nothing to warrant me for a moment in the opinion that we are required "to disregard the interests of all others for his interests—his pleasure." My idea of the character of Jesus is the farthest possible from this. On the contrary it is for his self-sacrificing spirit—his unselfish devotion to humanity—his answering love for others, that I honor and revere the character of Jesus.

The religion of Jesus never caused the shedding of one drop of blood. Men have quarreled and warred about it, just as they have about everything else, not because they possess it, but because they did not possess it.

The golden rule is neither better nor worse for its origin, whoever its author or authors may be. What is wanted in the world is a disposition and ability to live up to its requirements. The distinguishing feature of Christianity is not a moral maxim or rule, but salvation from sin—The Power of the Resurrection through Christ, or, so far as it rests in morality, it is found in the injunction, "Overcome evil," not by evil as the "natural man" does, but "by good." The loving, praying for, even enemies, instead of pounding them as the world did "of old," and as it still does. Did any one ever preach this gospel before Christ? Do you doubt that its practice would save the wickedness, injustice, wrong and misery which all good men lament? Jesus did then introduce into the world a principle of action which would put an end to the sin and misery which prevails in the world. Do you say, "The world is not saved"? A lamentable fact: so much the worse for the world. Do you say, "The Church is not saved"? Another lamentable fact: so much the worse for the Church. Do you say, "It is impracticable with men as they are; it has not been, and can not be, lived up to"? So much the worse for men as they are. So much the greater need of supernatural help—"vicarious atonement," "imputed righteousness." Do you tell me, "This is absurd—a thing unknown in Nature"? I reply, No fact is absurd; and you can not know

what you state to be true until you can grasp all the laws of Nature.

Did you never witness operations in Psychology—the art of controlling mind by mind—and observe how for the time the whole being of one person was merged in that of another? How for the time being it *was* that other, entering into every thought, feeling and emotion of the master mind? Then you have seen an example, on a small scale, of "imputed righteousness," or character. Did you never see a "healing medium" come into rapport with one who had transgressed the laws of his physical being, and was suffering from disease in consequence thereof, take upon his own organism those pains, and say, in effect, to the transgressor, "Thy sins be forgiven thee," or "Arise and walk"? Then you have seen an exemplification of the principle of "vicarious atonement." And if this imply a "license to sin," then impeach all the doctors, and the benevolent curative disposition of Mother Nature herself.

Do you point me again to the fact that the world is still unsaved, and ask me why Jesus the Savior has not saved it? I acknowledge the pertinence, the importance, of the question; and reply, firstly, I am very sorry I can not inform you; secondly, men in general are pretty well satisfied with the world as it is, and don't want to be saved; thirdly, as God works by law, it probably takes time to bring about the salvation of such as wish, and are worth the saving; (a tree is to be judged by its fruit, or want of fruit; but not till it has had time to mature;) fourthly, the period announced in the Book for the consummation, has not yet expired, though I trust it is at hand.

C. M. OVERTON.

[Concluded Next Week.]

I hear a tumult from the heaving sea
Of human life. The multitudinous waves,
Like Ocean's billows, lift their mighty voice,
And, with a deep and solemn sound, they ask
A change. The awful din startles the ear
Of gouty Sin, and scowling, blear-eyed Wrong,
And old Conformities, with chattering teeth,
Shrink back affrighted. Forms, and rites, and old
Observances, upon whose wrinkled brows
The gray and grisly locks of age are seen,
Bend low, and speed away, like ghosts, before
This roar of many voices. Loud they cry:
"Reform! Reform!" Blind old Conservatism,
Fearing advance, looks timorously on;
And in the distant sound, hourly more near,
It hears in low, deep thunder-tones, "Reform!"
God speed that day! The World's great aching
Is wildly throbbing for the issue and [heart
Perfection of this prophecy of Heaven!—[Selected.

The world is my country, to do good my religion.
—[Thomas Paine.

Jesus.

[Concluded.]

Christ fell a victim to a faction headed by men in power, whom he had offended by his fearless publication of truth. The majority of those who favored him were from the country—strangers in Jerusalem, and deferred to the priesthood generally. The priests well knew that, if they could once possess themselves of the person of Jesus, and present him to the people in disgraced circumstances, the hopes he had created would be withered. The generality of people are ever willing to be led, and a few bold, bad men may excite and sway the multitude often in any direction they choose. Many no doubt would have been glad to save him, but knew not how to do it. Such is the opinion of Dr. Furness.

A large concourse followed him to the scene of his final suffering,—many with heavy and sympathizing hearts; and many who had been professed friends, now in his trying hour turned against him, as is too commonly the case. The rabble in Jerusalem, under the direct influence of the leading men, never had been friendly to him, and now gave unrestrained vent to their hatred, whilst he was bearing the cross of his own execution. Whilst on his way to the place of death, observing the women lamenting his fate, his remarks show that he was contemplating the fate of others—not his own. “Daughters of Jerusalem, weep not for me, but for yourselves and your children.”

On the cross he refused to take the common stupefying draught offered by the soldiers—he would take nothing to deaden his feelings or cloud his mental perception—he would die with all his faculties in their brightness. So let me die.

Besides the insults, derision and malignant scorn poured upon the head of the innocent sufferer by the mob, and even priests, scribes, elders and men of distinction, one of the crucified malefactors by his side, strange as it seems, joined in the ribaldry. But all the expression this infernal treatment drew from his lips was, “Father, forgive them, they know not what they do.”

In his agony he also answered with encouragement the sincere appeal of one of the malefactors by his side, and commended his mother to the care of his favorite follower.

It appears at this point that his sufferings had increased to that degree which is incompatible with life, and drew from him the only complaint he had made under them: “My God, My God, why hast thou forsaken me?” He complained of thirst, which the dying often do, and being offered the common beverage on such occasions, exclaimed, “It

is finished,” and with the prayer on his lips—“Father, into thy hands I commit my spirit”—died.

Some die bravely—some die stoically—and some again brutishly, or with a brutish insensibility to the claims of their higher nature; but I would choose to die, as did Jesus—religiously. Socrates died like a man—but the life and death of Jesus were both more God-like and divine than his. Socrates argued and guessed about God and the future; but Jesus, with a transfigured faith, gazed on immortality, and committed his spirit to God as his Father.

“The Sage his cup of hemlock quaffed,
And calmly drained the fatal draught:
Such pledge did Grecian justice give
To one who taught men how to live.
The Christ, in piety assured,
The anguish of his cross endured;
Such pangs did Jewish bigots try
On him who taught men how to die.
Mid prison-walls, the Sage could trust
That men would grow more wise and just;
From Calvary’s mount, the Christ could see
The dawn of immortality.
Who know to live, and know to die,
Their souls are safe, their triumph nigh:
Power may oppress, and priest-craft ban;
Justice and faith are God in man.”

Such were the occurrences attending the death of Christ, that even a Roman centurion exclaimed, “Surely this was the Son of a God.” What contributed not a little to the evidence that Christ actually died, was his being pierced with a spear. The soldiers, supposing him dead, did not, as was often the custom, make use of any means to hasten his death, before this act. This act, it would seem, was done in a merely wanton mood, and judging from the character of the discharge, the wound must have been in the region of the heart. Some have attached much consequence to this occurrence as settling the fact of his death—as an actual death must precede a resurrection from the dead.

Joseph and Nicodemus, (his friends but not partisans or followers,) with the attending and lamenting women, laid, by permission of the authorities, all left to them of their leader in a tomb; and thus, as they supposed, was entombed forever both him and his cause. But his enemies remembered what his followers had forgotten, and fearing the body might be stolen and a pretense raised that he had arisen, they caused double security to prevent it—secured the door, and set a watch. No cause so reasonable, under all the circumstances, has ever been given for the resurrection of his cause and its subsequent spread, as that of his actual resurrection from the dead, as given in the simple, unadorned style of the sacred narrators of these events.

A most affecting incident of the resurrection, was the meeting with Mary Magdalene. It appears

that the affectionate female followers returned to enjoy the melancholy pleasure of completing the rites of burial. Being told of his resurrection, none of them believed it, and most of them went away frightened. Not so the weeping Mary. At his first appearance to her, supposing him to be the one who had removed the to her sacred treasure, she asked to be shown where he had laid it. Jesus only said to her, in that well-known voice, "Mary!" But what a meeting was that! What did that word—its tone—convey to that disconsolate woman! In certain states of the sensibilities, it can not be read without tears. All she could reply was, "Master."

His meeting of the two going to Emmaus is another interesting and effecting incident. "We had hoped," said they to their risen Teacher, "it had been he who had restored Israel from their troubles, but alas, all is lost now!" His eating in their presence—his reminding the over confident Peter of his denial and reinstating him in his favor and as a leader in his cause—the convincing of doubting Thomas—his correcting some of the misconceptions which the apostles had of his kingdom—his promise of superhuman aid in their efforts to extend it—his leading them out to Bethany, and his disappearance from Olivet, are incidents worthy of contemplation, but cannot be dwelt upon here.

It would seem that Christ could not (owing to their obtuseness) come to his followers spiritually until taken from them naturally. He went from them, that he might come to them again in his fullness. We never understand nor appreciate fully our friends till they are taken from us. The body must be removed (owing to imperfections) in order that the spirit may be seen. The resurrection of the body of Jesus, was a demonstration of a future existence, brought down into the region of the senses;—and by it sense was made to assist faith in an undeveloped age, and is substituted in the place of guesses and reasons, matter of fact, substantiated by the testimony of eye witnesses. Those who have progressed beyond the need of such aid, ought in charity to allow others, and a more undeveloped age, what their condition needs.

Of the personal appearance of Jesus we have not much account. There is, however, a description of him said to have been addressed to the Roman Senate in the days of Tiberius Cæsar, considered by some authentic, according to which, he was "a man of stature somewhat tall and comely; with a very revered countenance, such as the beholder may both love and fear; his hair of the color of a filbert fully ripe (which is a brown) plain to his ears, whence downward it is more orient of colors; somewhat

curling and waving about his shoulders. In the middle of his head is a seam or partition of his hair, after the manner of the Nazarites; his forehead plain and delicate; his face without a spot or wrinkle; beautified with a comely red—his nose and mouth exactly formed; his beard thick and the color of his hair, not of any great length, but forked; his look innocent; his eye gray, clear, and quick—in reproving terrible—in admonishing courteous—in speaking, very modest and wise; in proportion of body, well shapen. None have seen him laugh, but many have seen him weep. A man of his singularity surpasses the children of men."

The value of revelation, or Christianity, to us, is its exhibition of the moral image of God in Jesus Christ. In the *character* of Christ we see a finished representation and image of the true and perfect. It is useless to contend about the historical accuracy of many details of our sacred records. The most able Christian ministers have ceased to do so. Strauss has wasted much of his criticism in overthrowing those parts of them which Liberal Christians have long since ceased to contend for, and have abandoned as unhistorical.

Jesus was in living manifestation that charity "which thinketh no evil, and seeketh not its own,—which rejoiceth not in iniquity, but rejoiceth in the truth." He is the sun of the moral heavens. And "the exhibition of Christ as the moral image of God has maintained in the souls of men a common spiritual type to correct the aberrations of their individuality, to unite the humblest and the highest, merge all minds into one family,—and *that*, the family of God." Says Dr. Furness, "actualizing the holiest Ideal with an unprecedented grace and completeness, the *Life of Jesus*, addressing the highest that is in us, is invested with power to sustain and cheer us when we reel and totter, bewildered amidst the yawning depths and imminent heights of Being. Sympathy is a necessity of our nature, and very few are there who do not sometimes need something *without* to reflect the light *within*—something *external* to lean upon. Is it an instinct? Is it a weakness? Whatever it is, Glory to God in the highest that, amidst the multitude of *doubtful* supports, beliefs and no-beliefs, that are offered us, there is *one support*, for the sufficiency of which we have every voucher that the reason, the admiration, the reverence, the love,—every good instinct and sentiment of our nature,—can supply!" X. P.

Never was a great ship nearer foundering in a fearful storm, through the ill-timed quarrels of her officers and crew, than is our Old Ship of State just now.—[Cor. Cincinnati Gazette.

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FRANCIS BARRY, EDITOR.

EDITORIAL CONTRIBUTORS:

ZERAH MASTERS, C. M. OVERTON,
ORSON S. MURRAY.

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NEW REPUBLIC,
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Foreign Intervention a Certainty.

Almost every arrival from Europe brings us accounts in regard to the prospect of foreign intervention in this Country, and each account is very apt to vary from those that preceded it. One informs us that the English people are all on fire, and using all their efforts to compel their Government to interfere, so as to furnish them a supply of cotton, and that the Government is about to yield to their demands, acknowledge the independence of the Southern Confederacy, and raise the blockade. Another states that Napoleon has determined to do the same. Another that the Czar of Russia, having an understanding with both France and England, is about to offer his armed mediation and compel a peace. While the next contradicts one or all, and states that they have determined not to interfere at present in the matter.

Reports are not to be trusted, but it is well to be thinking about it, and by general reasoning we may arrive at a reasonable conclusion as to the probabilities in the matter. Apart from the question of Slavery, and so far as this struggle is a question of geography or nationality—a mere trial of strength between the two sections, the sympathies of the European powers, with the exception of Russia perhaps, are with the South. There can be no question of this, I think; and it may be accounted for by a jealousy of our growing greatness as a people, and a desire (which, if not natural, is very general) to maintain that balance of power among nations which has been the occasion, or at least the pretext, for so many European wars. They fear us—fear us not merely from the fact of our power, but from the nature of it—the character of the Government, and the structure of our institutions. They hate us for the example we set to their people, and the fear that they will endeavor to copy after us. The sympathies of nations, as of individuals, generally go with their interests—and it is their interest that we fall.

Again, on the first face of this controversy, and to those who are not posted in the matter, as but few of the Europeans can be, the RIGHT appears to be on the side of the South. Our effort to preserve the Union

intact seems to be in violation of the fundamental principles of self-government which we have adopted and given forth to the world as the only correct basis of government. To those who are not acquainted with the current and antecedent facts of this great struggle, it can not but be regarded as an effort on the part of the Nation to save itself at the expense of its own peculiar principles—the very principles on which it joined issue with the world when it first won its position among the nations of the world.

It is but natural that they should regard this Secession on the part of the South as a legitimate fruit of the first Secession from Mother England. And so thinking, it is but natural that they should feel to rejoice that the correctness of the PRINCIPLE should be put to the test, and that the great American Nation should fall by its own hands—the intrinsic unsoundness of its own fundamental principles.

These, joined to the direct pecuniary interests involved in a free trade in cotton, make a strong array of motives for wishing the success of the Rebellion. To oppose this, there is the humanitarian feeling of sympathy with the North on the ground of her Anti-Slavery position—a North which as yet has given, so far as the action of the Government is concerned, but very little evidence of any Anti-Slavery sympathy herself—a North which has again and again, over and over, disclaimed the idea of having any thing to do with Slavery as a question of right and justice. The London Times says it is merely a struggle for power—a political question; and the North, through her President, says, Yes, it is purely a struggle to preserve the nationality, not to maintain a principle. And that is, claim what we may, the dominant, the ruling motive, with the masses.

What, then, is to prevent the European powers, some or all of them, from following in the direction which not only their interests, but their fears, their prejudices and their sympathies, dictate? Nothing but an opportunity, and a pretext; and who that ever wished for a quarrel, lacked for a pretext?

The North, then, may as well make up its mind to fight Europe as well as the South, for sooner or later, if this war continues, she will have to do it. It is POLICY to wait till we are weakened as much as possible before commencing the work. c. m. o.

The Constitution a Sanctuary for Crime—a National Demoralizer.

The Constitution of the United States, during its entire existence, has been the sanctuary, the sacred asylum, for sheltering the most high-handed iniquity on the most gigantic scale. Why is an enormity, that is abhorred and accursed of all the humane—that is banished from nearly all the rest of the civilized world—to-day rearing its head on high in this Nation? Simply that its ark of safety is in our holy of holies. Only because it is in our Constitution. It is the ruling power in the organic law of the land.

All friends of freedom confess it to be a flagrant wrong. As many then as will compromise with it—as many as will scheme and connive for its continuance, because it is in our Constitution—as many as will plot for the perpetuation of the Constitution as it is, with Slavery in it—are demoralized by our Constitution. Nothing can be plainer than that our Constitution has always been a demoralizer of our people. We have this war because we have Slavery. We have Slavery in present existence because it is in our Constitution. If Slavery had not been in our Constitution it would not have been supported by the North, and could not now have been in existence. The Constitution then is responsible for the present existence of Slavery, just as Slavery is responsible for the war. Slavery is responsible for the war. The Constitution is responsible for both Slavery and the war. Between the Constitution and the people the responsibility is mixed and mutual. The Constitution paralyzes the people morally, and thus demoralized they uphold the demoralizing thing. None want the Constitution preserved and perpetuated as it is, only those who want the preservation and perpetuation of Slavery. O. S. M.

The Doomed Nation.

I would call especial attention to an article in another column from the Cincinnati Times. It doubtless speaks the sentiments of four-fifths of the loyal North. And the whole may be summed up in this: WANT OF CONFIDENCE IN THE GOVERNMENT! It is not the magnitude of the work before us—it is not the cost of life and treasure necessary to establish the authority of the Government, that at this moment appalls the Nation, but it is the fearful consciousness that the Administration, on whom devolves the responsibility, and whose failure involves an utter and overwhelming ruin, is incompetent to the task before it! The contemplation is truly fearful. And what ground is there for hope? A thousand millions of money, and a half million or more of well-armed and as brave soldiers as ever obeyed order, and a hundred thousand lives offered up, have all as yet availed nothing. Indeed every intelligent observer knows that the case is by far worse than it was a year ago. By far more wisdom in the Government, more skill in generalship, a greater outlay of treasure, more men, and greater sacrifices on the part of the people, are now requisite than would have served fifteen months ago to have brought the trouble to a satisfactory ending.

And what is to make the case better? Is there any prospect of decided improvement? Is the Government suddenly (and surely there is none too much time to spare) to emerge from its deplorable state of imbecility, and at once swell out into the proportions adequate to the occasion? Such a miracle has not yet been known! No, we shall not see it. The Ship of State is surely and not slowly drifting upon the breakers. The pilot and officers

are drunk and asleep, and if otherwise, not competent to avert the catastrophe. And there can be no change. If the Administration is incompetent, (and who under the broad heavens by this time doubts it?) there is an end of the case. The story is told.

I would not be among the captious and not-to-be-pleased fault-finders. I know that almost if not quite superhuman wisdom was at the first and best no more than adequate to the present exigency. A very great fool can easily find fault with the management of a very wise man. I may not be as wise and great a statesman as Lincoln, and yet it is so plain that "he who runs may read," that he is not wise and great enough for his position. I do not say who is, or that any one is; I rather think the man does not live who could take his place and bring about what the "gods" do not design—the suppression of the Rebellion, and the re-establishment of the Union.

I do not claim to know as much of military matters as Gen. McClellan. The millions of intelligent men who are looking on, and who are sure that he has made a stupendous failure, I presume do not claim to be adequate to the position; but the people have read of generals who did accomplish something with almost infinitely less means at command than he has had. They are perfectly justified in the conclusion that he is incompetent as a field commander. This is plain, yet who is the fit man for the position, or any position, is not so certain. My own opinion is that Fremont or Sigel, with half the men and means, would have accomplished what McClellan has failed to accomplish.

And here lies the great trouble. Abraham Lincoln, in time of peace, would have made as good a President, and given as good satisfaction, as any President the Nation has ever had. But the present emergency requires nothing less than inspiration, or, and which is the same thing, a grand and mastering GENIUS. This—and it is not his fault—Lincoln is not endowed with. Napoleon was in a wonderful degree a subject of this inspiration. Hence his superhuman efforts, his almost miraculous success. And in one especial thing—and it was this more than any thing else that made him Napoleon—did he possess a quality in which Lincoln is fatally deficient, that of knowing at a glance, by an intuitive knowledge of human nature, the character and qualities of his man. He knew at once who was competent and who was trustworthy. Had Lincoln this quality he could save this Nation, but he lacks it, and the Nation is lost. Experimenting upon generals, putting the Nation's destiny into their keeping to ascertain whether they are competent, is a sure way of finding out, but it is by far too costly.

Garibaldi (and I think Fremont and Sigel) is a subject of this inspiration. His brilliant successes are more the result of this, than of his mere intellectual ability. When the "powers that be," if this is not indeed a chance world, want such a man, he will

be forthcoming. Till then the Nation will flounder on, and involve as much of destruction as the ultimate good requires.

F. B.

A Gross Abuse.

At the request of many friends in the army, we take occasion to warn the benevolent here at home that the grossest frauds are constantly being practiced upon them. Almost daily appeals are made to the benevolent to forward to this or that commission, or this or that society, or individual, jellies, jams, ices, fruits, and the like for the use of the sick and wounded soldiers. These appeals invariably meet with a prompt and generous response. Not a day passes that car loads of delicacies are not sent in answer to such appeals, and the kind-hearted donors fancy that their gifts are refreshing some sick and wounded soldier, and they feel amply repaid in the thought.

But we have reason to believe that the kindness of those who send on supplies is grossly abused, and that not one-tenth part of all that is sent reaches the destination intended. It gets to the commission, or to the hospital, or to the society, but we fear that it gets no further. The soldier says that he does not get it, but that as he lies sick and feverish on his little pallet, he is tantalized by the sight of surgeons, assistant surgeons, hospital stewards and the like, regaling themselves with jams and jellies and native and tropical fruits, which he knows were sent for his use, but for which he asks in vain.

We have for some time been of the opinion that the donations of the patriotic ladies of the North were in some degree perverted from their destination, but we should hardly have alluded to the fact, had not urgent requests come to us from the army. Soldiers from Orleans County are tired of seeing the medical staff and hospital attendants live upon the gifts of the benevolent to what should be considered a sacred object. They say that they get little or no good from such gifts, unless it be as they buy of the sutler something the hospital people have sold him, and that they prefer to have nothing at all sent, to having things sent as they now are for such leeches to live upon.—[Orleans (N. Y.) Republican.

There is no remedy for these abuses under the present system. The whole system of governmental arrangements, civil and military, is a system of legal plunder on a large scale. From the very nature of things, all the departments connected with the Government are filled to overflowing with greedy, selfish seekers for places they are unfitted for, and money and luxury they do not earn. In the New Government the whole system of favoritism will be abolished, and as a consequence the thieves and leeches will have no temptation to swarm around the public crib.

It has been claimed that the CHAPLAINS consume a good share of the delicacies that are sent to the sick soldiers. No doubt they get their full share. And the whole class of hypocrites, who pretend to follow Christ, and yet make praying a trade, and live luxuriously upon the earnings of others, are a nuisance, and should be "abated." We shall have no such pests under the new system. Yet it can not be claimed that a thousand or two of pampered priests, used to eating good things as they are, can destroy any considerable part of the cordials, jellies,

&c., that are sent to the soldiers. The army swarms with rascals none too good to steal from a sick soldier.

Now what is the remedy for this? No doubt a great share of the race can serve God and the public good very materially by being swept from the Planet—and this is doubtless in the programme—but the remedy I would propose for the evil, is to take away the inducements for selfish, thievish rascals to swarm the governmental departments. I would have every man put on a level, having pay only for labor performed. From the President and General down to the common soldier and army servant, every man should have the same pay, the same number and quality of rations, and the same kind of quarters. When any distinction was made, it should be made in favor of the sick, and the man who performed the hardest and most labor.

And every soldier should be provided by Government with all needed comforts. Ten times enough is wasted in furnishing extra pay, and rations, and quarters for officers, and surgeons, and chaplains, to make every sick soldier comfortable. Down with the whole system of aristocracy, say I. One of these days we shall have a DEMOCRATIC Government and Social System. Till then thieves and plunderers will riot. They must have their day. There is no present help for it. The whole system will speedily fall by its own weight of corruption, and the echoes of its fall will be music in the ears of Humanity.

F. B.

The Country Betrayed.

As we predicted yesterday, the combined armies of the Potomac, the Rappahannock, and of Virginia, have been driven into the defenses at Washington, and their united strength is required to save the Capital from capture. We now understand why correspondents were excluded from the army, why news was suppressed, and why bulletins were, by authority, torn from the newspaper boards. All this was to keep the truth from the Country. We have had an abundance of "rumors," smoothing over defeats, and claiming victories where there were none, and even throwing out the idea that the rebels were doomed to be speedily driven over the Rapidan.

When it was no longer possible to conceal the truth, we have it, and it comes crushingly, and heavier than if we had known it at first. During the series of battles between the Rapidan and the Potomac, we have gained no victories. In every instance we were out-generaled, and our men compelled to fight great odds. Pope, perhaps, managed as well as he could, but whole divisions of the Army of the Potomac failed to arrive in time, and were far from the scene of action when the fight was raging.

They could have been brought up, but were not. They were retained in the fortifications to protect Washington. Jealous generals refused to aid each other; whole divisions failed to come to time; and the rebels chose their own ground, had their own

way, and our gallant troops have been slaughtered by thousands. The corruption and ill-feeling which has characterized military management at Washington, and in the Army of the Potomac, culminated on the bloody fields of Manassas, and has resulted in the shameful defeat of the grand army.

This is the naked truth. There is no use to attempt to conceal it. The blood of thousands attests it, the destruction of the grand army attests it, the danger of Washington to an invasion of the rebels attests it. **THE COUNTRY HAS BEEN BETRAYED.**

The state of affairs on the Potomac is just this:—Eight months ago the armies that were concentrated in Virginia numbered at least 300,000 men. To the Army of the Potomac, afterward subdivided, we must add the thousands who were drawn from Western Virginia, the whole originally making a force of at least 300,000.

That army has done little else than occupy ground evacuated by the rebels. At any time previous to the last three months it was competent to sweep the whole of Virginia. The imbecility of the military management, however, lost the favorable opportunities, precious time was trifled away, the army worn out on fruitless marches, or demoralized by shameful inactivity. On the whole, the rebels have been scarcely disturbed, and have proceeded leisurely with the organization of a formidable army, which, when it moved, swept ours before it.

The National forces, a portion at one time within sound of the church bells of Richmond, have been driven back to the fortifications of Washington, reduced from the original number fifty per cent. and thoroughly demoralized. In this condition of affairs what is done? We are telegraphed that "Washington is cheerful," because Washington is safe, that "a feeling of security prevails," and that the "hotels are filled with officers who have forsaken their commands;" that McClellan, despite his bad management, has been restored to his previous command, and has taken up his old quarters in Washington, and will proceed at once with the organization of the new army coming in from the States.

It is apparent that all idea of offensive operations in that quarter is abandoned until another army is organized as the old one was, and that the Fall and Winter of this year will, the rebels permitting, be consumed as last Fall and Winter was, by magnificent reviews, with their champagne-supper accompaniments. In other words, that amid official feasting and revelry, another grand army will be prepared for slaughter.

In the name of God, where can the Country look for relief! It is not to be found in Washington. The Administration has neither the nerve nor the ability to do its duty in this trying hour. The politicians are as heartless as stones, so long as they are secure in power. Every general who has been trusted with an independent command in that quarter has failed. We confess that at present we see no

hope, and with pangs that reach our inmost heart we despair.

At Washington, all is corruption! corruption! corruption! While the Nation weeps over the betrayal and destruction of her grand army, Washington is "cheerful" and feels secure. An extensive reception ball at the White House, such as was given last Winter, is needed to cap the climax.

—[Cincinnati Times.]

How Are We to Know Right from Wrong?

(Continued from Page 295.)

The importance of this inquiry, though seemingly simple at first view, is derived from the fact that public opinion has been misdirected and perverted on the subject of morals by the sophistries of priests and metaphysicians. Perhaps nine-tenths of the race now think themselves entirely incapable of judging for themselves what is right, but rely upon somebody else, or something else, to inform and guide them. For this reason they have been subject to all kinds of absurdities and monstrous theories. They have been made to believe in war and slavery, in all the whims and religious nonsense that priests have devised with which to enslave their votaries, and in all the sanguinary persecutions which have dyed the earth with innocent blood. They have recognized within themselves an innate natural power to discriminate and judge of all the arts and natural sciences—to investigate and learn deep and mighty truths; but in MORALS, they must rely upon some authority, or long-established imposture. Jesus, we are told, once said, "And why even of yourselves judge ye not what is right?" Shall our own heads be annulled, and others employed to do our thinking? Shall we close our own eyes and ears, and rely upon others to see and hear for us, under the impression that their heads and eyes and ears are better than ours? It is by this means that mankind have been deceived and bamboozled in all ages. What if my head is not as big or as good as some other person's, —should I not use it for myself, instead of trusting to others who may be interested in the matter?

Most people have been made to believe the human intellect too feeble and too depraved ever to find out the difference between right and wrong, or to obtain any idea whatever of right and wrong in human conduct, without a divine revelation! And so abundance of divine revelations have been prepared to meet this demand. The great advocates of a divine revelation have relied on this as an infallible argument: first, men could know nothing of morals without a revelation; second, therefore a revelation was necessary; third, God, being good, would give the world whatever was necessary for them—therefore he would have given them a revelation—and therefore he has given one! But, I ask, was not our own intellect conferred upon us for our individual use in judging and deciding all questions in which which we are concerned? Could not the human in-

tellest, by its own efforts, find out that we ought to do by others as we would have others do by us, as easily as to find out that the sum of the squares of the two short sides of a right-angled triangle is equal to the square of the long side? Could not that genius which has invented the telegraph, the steam engine, the printing press, and covered the earth and the ocean with the wonders of its power and the splendor of its triumphs, have ever learned any thing about justice and right, without a special revelation from some unknown God? Theologians have said No, and the world has believed them; and hence superstition and cruel wrongs have made earth "a vale of tears," where Reason should have been enthroned, and the scepter of Justice, Kindness, Charity and Love borne universal sway.

But if we must have a revelation, how are we to determine which is the one? for there are many claiming that high distinction, and all condemn each other. If we have no moral intellect, or moral sense, by which to judge of right and wrong, how are we to decide which is best or true, and which is false? We could not judge of the difference in the moral principles of the different revelations, without a moral faculty; and if we have such a faculty, then we can find out what is right without the revelation. Therefore the great gigantic argument of imposture falls to the ground.

More than half the world now lay aside their reason, and devoutly receive the Vedas and Shasters of the Hindoos, or the Zenda Vesta of the Persians, as divine revelations, which are to be followed implicitly, however absurd their dogmas, or however degrading and cruel some of their requisitions. They abound with some sublime maxims, some pure and elevated sentiments, and some fine moral principles, evincing that in the remotest periods of man's history known to us, men had more or less proper perceptions of justice and right. But like all other revelations, they contain many absurd fables and moral monstrosities, which help the priests to keep the people in docile submission to their own despotic rule.

There is the Koran, too, acknowledged by millions to be a divine revelation, and like the rest, damns all to unquenchable fire in the next life who are not blest with the faculty of believing without evidence. There are many good maxims in this revelation, but also monstrous errors, such as have encouraged unfraternal feelings, slavery, lust, and war, with all the barbarism, untold sufferings and wrongs, inseparable from those huge monsters of human infatuation and crime. Were we to stultify our own brains and conscience, and ask one of these how we shall know what is right, he would refer us to this divine revelation, and tell us this would guide us in all the duties of this life, and secure for us a blissful paradise of ever changing and unending pleasure in the next. If it appeared to us self-contradictory, and often absurd, and incompatible with the known laws of Na-

ture, we should be told that our spiritual eyes were poor, or that we had none at all; that we must employ the spiritual spectacles, the priests of the order, to see and explain the divine revelation for us. But when we should find these spiritual guides differing in their comments one from another in a thousand instances, what should we conclude? Should we not be justified in the conclusion that their revelation was an imposition, containing good and bad, rational and irrational, so blended and arranged as to exhibit the moral and intellectual condition of the age and country which produced it, with the maxims and doctrines which the master spirits thought best adapted to their interests and aggrandizement? So I should think.

Then there is the Book of Mormon, another wonderful revelation, equally abhorrent to human reason, science and intellect. But it has more positive evidence of a wonderful, if not supernatural, origin, than any other extant; and its claims to divinity, from its seeming servile, war, and malignant spirit, as well as its frivolous and nonsensical character generally, are about equal to any other.

But yet I rather trust to that power which has so often reveled in the everlasting truths of geometry; has taught Heaven's lightning obedient service; has read the historic cycles of millions of ages upon the rock-ribbed Earth; and even measured and weighed the suns and stars, that burn, and glitter, and whirl on and on, in their grand and sublime career, in obedience to necessary, unchangeable and eternal laws. Yes, Reason's voice, listened to and cultivated, seems to me the safest and best divine revelation ever yet vouchsafed to man.

L. C. TODD.

Married, on the 16th inst., in Chester County, Pa., ORSON S. MURRAY, of Warren County, Ohio, and LYDIA P. JACOBS, of the former place. The ceremony consisted principally of the following announcement, made by the parties concerned, in the presence of congratulating friends collected on the occasion:

We make known to these our friends, that we, ORSON S. MURRAY and LYDIA P. JACOBS, have chosen each other for conjugal companionship—in prosperity and adversity, in life and till death. We ask no license. We submit to no dictation. We bow to no authority. We recognize no God nor Almighty power to guide or to guard us. Our promises are to ourselves and each other, and not to others. Our trust is not in others, but in ourselves and each other.

Many men marry for purposes that prostitute and degrade a relation that should be most sacred—practicing a deception against which it is next to impossible to be always secure. Yet for the calamitous results to the victims of such baseness, and their children, society refuses to offer a remedy. From a theology that pictures a God as capable of punishing eternally for the sins of a moment, is legitimately framed a legal code that "punishes a matrimonial blunder with imprisonment for life!"

—[Charles M. Plumb.

**PROSPECTUS
OF THE
NEW REPUBLIC.**

At a time so momentous as the present, there is an imperative demand for the exercise of all the wisdom, heroism, self-sacrifice, charity, and the forgetting of all past differences, and the sinking of all worldly ambition, in one sublime, prayerful, determined, brotherly effort to save our beloved country from the terrible ruin that more than threatens to swallow up our liberties, prosperity, peace. How to conquer the rebels, is not all of the great problem that must be settled before there is any certainty that we, as a Nation, have anything in the future to hope for.

The **NEW REPUBLIC** has two leading and distinctive objects: First, by humble and modest, but earnest and thorough effort, to promote, to the fullest extent of its ability, that fraternity of feeling among all parties and classes of society, on which our salvation so vitally depends. Second, to discuss, in a free, untrammelled manner, but in no partizan, dogmatical or dictatorial spirit, all of those fundamental and practical questions and principles of Government and human rights which the adjustment of our National politics will involve.

Society is divided into three distinct and leading classes. The Radical Reformer, the Liberal Conservative, and the opponent of Progress. The tendencies of the times are toward a union of the first two classes. No radical reform or idea has been advocated, but has embodied an important, though possibly mixed and partial truth. The agitation of single reforms, has been useful mainly in the way of preparing the public mind for a comprehensive understanding and thorough adjustment of, the great political and social questions that lie at the basis of our National happiness and well-being. The law of extremes and equilibrium is a universal law. Extremisms in reform have been necessary to balance the opposite extreme of stationary conservatism. The illustration has been that of extremes; the tendency now is toward equilibrium.

The aim of the **NEW REPUBLIC** will be to combine an earnest and energetic radicalism with a wise conservatism. It will advocate all rational reforms, and seek to promote a greater unity of feeling, and concert of action, and comprehensiveness of view, among all classes of reformers. It will take sides with no party, and will never be involved in personal or party quarrels, of any kind, or in any degree. So far as it acknowledges and follows leadership, Jesus Christ will be its standard in morals, and Thomas Jefferson in politics. It will advocate a reconstruction in our Government so far as to allow of a settlement of the Slavery question in such a manner as not to involve the sacrifice of justice, freedom, human rights, a sound policy and the Nation's safety, on the one hand, or unconstitutional and despotic methods on the other. It will advocate a radical revolution in politics and governmental administration, so far as there has been a departure from the Jeffersonian Platform, and systematic and persistent violation of the fundamental principles of the Government. It will be an especial advocate of simplicity and economy in Government, and attempt to demonstrate the correctness of the doctrine that "that Government is best that governs least." It will advocate a uniform and national system of currency, a uniform and humane system of prison discipline, uniform marriage and divorce laws, a new and improved system of representation, and present suggestive ideas on the subject of schools, internal improvements, post-office regulations &c. It will also give the thoughts of the ablest writers on Anthropological and Physiological science.

It will not aim to be a news-paper, but will note and comment upon, the World's progress, and the leading events of the times.

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Cleveland, O.**

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